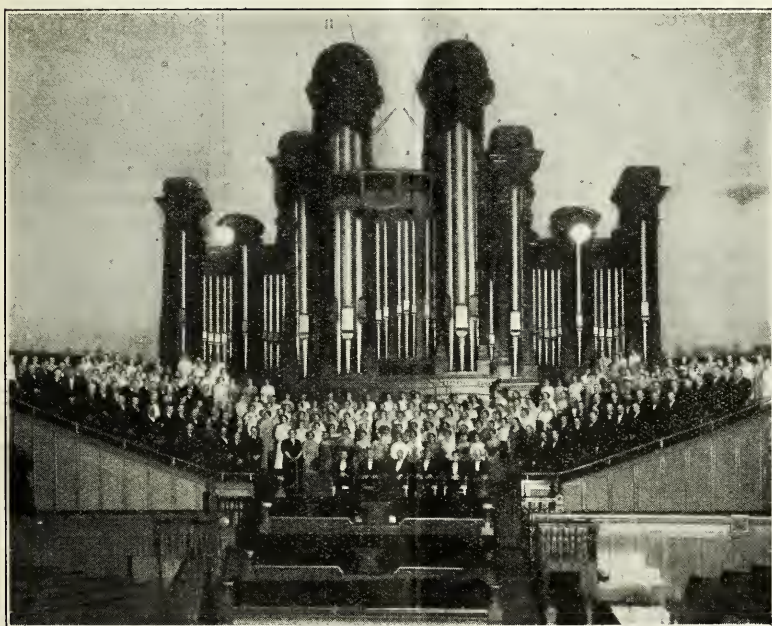


THE LATTER-DAY SAINTS'  
**MILLENNIAL STAR**

ESTABLISHED IN 1840

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**The Tabernacle Choir**

*Their Fame Spreads Far and Wide*

(See article page 438)

## THE FOUNDATION OF THE GOSPEL

By ELDER JOHN A. WIDTSOE

OF THE COUNCIL OF TWELVE

THE First Article of Faith: We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

**B**ELIEF in the existence of a Supreme, creative, directing Being, God, from whom issue the life and phenomena of the universe, is the foundation of faith in the Gospel restored by the Prophet Joseph Smith. Indeed, the first event in the latter-day restoration of the Gospel—the appearance to Joseph Smith of God the Father and His Son Jesus Christ—was a witness to the reality of these personages.

### John A. Widtsoe

ELDER JOHN A. WIDTSOE, author of this comprehensive treatise on the First Article of Faith, needs no introduction to readers of the *Millennial Star*. During his five years (1928-33) as president of the European mission he won a permanent place in the hearts of saints and friends throughout the British Isles.

President Widtsoe's first visit to Britain came in the summer of 1900, when he studied chemistry in London. He is one of the leading educators and authorities on physiological chemistry in America. He has served as president of the University of Utah and the Utah State Agricultural college, and is now Church commissioner of education. In addition, he is author of several texts and journals on agriculture and of books on Gospel doctrine.

The evidences for the existence of God are so many and powerful that belief in a Supreme Being has always been well-nigh universal. Small groups, great in their own conceit, or blinded by false teachings, have at times declared themselves unbelievers in God's existence; but such atheists, usually quibblers over words and definitions, have harboured in their hearts the realization of the existence of an intelligent overruling Power. Voltaire, who with consummate skill of logic and rhetoric flaunted the existence of the Lord, crept back in his old age to his estate and built there a church dedicated to the unknown God. He is a true type of the atheist. Such fearing fumbblings for the truth have recurred in all ages. They tie as a rule into scientific theories and mechanical human welfare, as for example the so-called Humanism of our day, with no provision for supplying the deep spiritual needs of man.

Deeply bedded in the very nature of man is the feeling that there is a great Power, a Being from whom he has come and under whose guidance he "lives and moves and has his being." With his ears man may sense the universe of sound, with his eyes ex-

plore the visible world, and with his feelings learn of the unseen world of living beings. We have been too much inclined to limit man's knowledge of the universe to the truths gathered by eyes and ears. The other gifts and senses of men must be recognized to be of equal power in penetrating the veil that hangs before the seeker after truth. The deep consciousness in all men of the

existence of God is the first indisputable evidence for His reality.

The external universe likewise bears witness to the existence of God. The psalmist sang long ago, "The heavens declare the glory of God," and modern man, peering into space, filled with stars and electrons, has come to the same conclusion. The orderliness or "reign of law" under which nature operates must be the product of intelligence, for nowhere in our experience is order separate from intelligent direction. Natural phenomena are a series of causes and effects. As far as we know our every experience is the effect of some cause, often poorly understood. By that token every cause is itself an effect of some higher cause. Ultimately, then, there must be a first or ultimate cause of all things, a cause of causes, which is God. Nature in her every mood proclaims the existence and majesty of God.

It is true that within the memory of living men, the age of materialism reached its height. Drunken with an overwhelming accession of new knowledge, men dreamed of themselves as the masters of a mechanical universe reducible to the interaction of non-living matter and unintelligent force. In such a universe there was no need of God. Today the folly of materialism has crumbled before increasing knowledge. The sober student of nature now stands humbly, wishfully, before the mystery of existence; every new fact is to him the shadow of an eternal, intelligent reality. The conception of the universe as a machine has collapsed. For example, Sir James Jeans, illustrious modern scientist, says:

"Thirty years ago, we thought, or assumed, that we were heading towards an ultimate reality of a mechanical kind. It (the universe) seemed to consist of a fortuitous jumble of atoms, which was destined to perform meaningless dances for a time under the action of blind purposeless forces, and then fall back to form a dead world. Into this wholly mechanical world, through the play of the same blind forces, life had stumbled by accident. . . . Today there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than a great machine. . . . If the universe is a universe of thought, then its creation must have been an act of thought." (*The Mysterious Universe* (1930), pp. 144, 148.)

**EVIDENCE** of God's existence may be gained also from the experience and testimony of other men. The recorded history of mankind includes many accounts of the direct, personal revelation of God to man. Adam, the first man, walked and talked with God; Abraham, Moses, Elijah, John the Baptist, Joseph Smith and others, have also testified to such manifestations. The lives of these witnesses were such as to make it improper for us to discredit their testimonies. We have not been at the North Pole, yet do not refuse to believe Admiral Peary's report. That which we ourselves have not seen or heard but have learned from others forms most of our knowledge. It would be unwise, indeed foolish, to reject such knowledge.

There is yet another method, personal, convincing, never-failing, which confirms all other evidences and leads to the certain knowledge that God lives. Whoever in absolute desire

to know the truth places himself in harmony with divine forces and approaches God in humble prayer, with full surrender of inherited or acquired prejudices, will learn to his complete satisfaction that there is a God in Heaven, whose loving will is operative on earth. Just as the turning of the dial of the radio enables us to hear the messages of distant broadcasting stations, so we may tune ourselves in prayer for truth to hear the messages that come from heavenly places. Man is more than a machine; he can so purify himself, establish earnest desire, and forget his selfish needs, as to receive through prayer the final assurance of the existence of the Lord of Heaven and Earth. This method or test is within the reach of all, humble or great, rich or poor. Happy is the man who thus enters into the abundant knowledge of divine things.

**G**OD, whose existence is proclaimed by every human experience, is personal in His nature. Only confusion of thought follows the conception of the Supreme Ruler as a universal mind filling all space. He would be then nothing more than a force within the universe, to which personal, organized man could not intelligently, willingly, bend his knee. The rational mind demands that the Master of the Universe be a personal being, however infinite may be His attributes; and conceives for Him the fitting form of man, the highest creature among living beings. Painters, sculptors and poets have of necessity pictured Him in personal form to make Him comprehensible to the human mind. The roaring sea, tempests, earthquakes, lightning and thunder have been but manifestations of His power. Moreover, those to whom the Lord has revealed Himself have unanimously testified that He is in personal form, like unto a man, but glorious beyond the powers of man to describe, in the words of Joseph Smith, "whose brightness and glory defy all description." Joseph Smith and Oliver Cowdery in the great vision in the Kirtland Temple attempted to describe what they saw:

We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in colour like amber.

His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters. (Doctrine and Covenants 110: 2, 3.)

God is personal, and in form like unto man.

The personal nature of God does not in any manner limit the extent of His power. From the presence of the Lord issues an influence known as the Holy Spirit filling all existence and all space. By means of the Holy Spirit, God is present everywhere, and may know the needs of all men and communicate comfort and strength to them. By the agency of the Holy Spirit, all manifestations of the physical universe are made evident. All the operations of life and motion, of all existence, proceed from the Lord through the omnipresent Holy Spirit. This doctrine is readily understood in our day when words broadcasted into space may everywhere be picked up by those possessing the right instrument, or when great aeroplanes in the air or ships on the

sea may be directed in their motions by the far distant radio operator. Long before radio was born, the Lord, revealing this truth to the latter-day prophet, declared, the "light proceedeth forth from the presence of God to fill the immensity of space—the light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things." (Doctrine and Covenants 88: 12, 13.)

God is also our Eternal Father. That is, He is more than a creator, an organizer of men. There is a kinship of family, descent, relationship between Him and man. Indeed man is the very child of God, begotten spiritually in the life before our earth existence. Man is therefore of a divine nature, in every power and attribute like unto his spiritual Father, though in an immeasurably smaller degree. Man is like God even in form, "And I, God, said unto mine Only Begotten, which was with me from the beginning, Let us make man in our image, after our likeness, and it was so." (Moses 2: 26.) The Father, concerned with the welfare of His children, has placed them on earth for further education and preparation for their progressive, high destiny. The relation between God and man, that of actual father and son, explains the deep mystery of human existence. When we pray to God we do not approach a distant, strange Being, but we speak out of our hearts to our Father, of whose very substance we are. We do not plead with Him as subject to ruler, as slave to master, but as child to parent, for such indeed are all men in their relationship to God.

**T**HERE is no greater necessity in human life than a knowledge of the existence of God and a correct understanding of His plan for the salvation of mankind. It is the beginning of wisdom. Every intelligent man may win such certain knowledge for himself by following a simple formula, divinely ordained: First, he must fervently desire such knowledge, with a desire that burns into the soul. Then he must earnestly pray to God for help, nothing doubting; that is, he must place himself in full harmony with the forces he desires to know. At the same time he must learn by study that which already has been revealed concerning God, so that his mind may support him in his search. Lastly, he must try with all his might to live and practice the precepts of God, his actions must support his desire. If a man do this he cannot fail to find God and His truth. Such search is always greatly rewarded. Any man who will seek with desire, prayer, study and practise, who will do as Joseph Smith did, will receive the same certain knowledge of God's existence. The Father and the Son may not appear in person to every seeker, but the message will be as convincing. A chemist may mix his chemicals in vessels of porcelain, gold or platinum, in dishes, round, square or oblong—the final reaction is the same and that is the vital matter. Without seeing God in person, but by the power that issues from Him, one may know that He lives and that the latter-day restoration of the Gospel is divinely true. Every Latter-day Saint may and should have his own great vision of God to guide him through life.—(Condensed from an article in the *Improvement Era*.)

## THE MIGHT OF MUSIC

### The Choir's Acclaim is a Tribute to a Passing Leader

**Y**OUR dictionary will tell you that music is an art. But music is more than that. It is older than the arts, and far more mighty. Music is power.

Even before the very foundations of the world were laid there was music. Its golden voice accompanied the creation of the earth, as the Lord interrogatively related to Job: "Where wast thou when I laid the foundations of the earth? . . . When the morning stars sang together and all the sons of God shouted for joy?" (Job 38: 4-7).

Since that early recording of the majestic strains of music, it has been a powerful force in the world, mostly because it is the only language that all can understand. Whether it be the warble of the returning lark in spring, the drum beats of the warring warriors or the song of the alms-asking minstrel, it carries a message to all who hear. As the poet Samuel Rogers said, "music is the only universal tongue."

Music has always wrought a great influence in the nature of men. It has lifted the head of the weary pilgrim, softened the heart of the prodigal and forged the sinews and buoyed the determination of the trooper. It has quickened the heart beats of the lover and succored and soothed the sorrowing soul of the mourner. Where music has been there has been influence. Its rhythmic radiance has been irresistible all through the ages.

Authors of holy writ record the important role music has played in the dealings of God's people. The walls of Jericho crumbled before Joshua as the blare blew forth from the priests' trumpets or rams' horns and the Israelites chorused a shout. The evil spirit departed from King Saul as he heard the notes of the shepherd boy David's harp. That same David, when King of Israel, fashioned instruments for praising the Lord with melodious music. The birth of the Prince of Peace was announced by a heavenly host singing "glory to God in the highest," and Christ and His apostles sang a hymn together on that night before He entered the Garden of Gethsemane.

Sir Thomas Browne, in his *Religio Medici* caught the true spirit of music when he wrote: "Music strikes in me a deep fit of devotion, and a profound contemplation of the First Composer. There is something in it of Divinity more than the ear discovers."

And so has music taken an important place in the Latter-day Church. Only a few months after the restored Church was organized, the Lord commanded Emma Smith, the wife of the Prophet Joseph Smith, to make a selection of sacred hymns. "For," the Lord said, "my soul delighteth in the song of the heart, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads."

While in Carthage jail in the sinking eventide of his mortal life, the Prophet Joseph asked John Taylor to sing "A Poor Wayfaring Man of Grief," and as the Mormon Pioneers trudged across the plains, Brigham Young commanded Lancashire-born William Clayton to pen "Come, Come, Ye Saints" as a rallying note for those intrepid stalwarts of the frontier as they gathered

around the camp fires on that history-making trek. The song remains a favourite in Latter-day Saint hymn books.

Today the might of music goes on working wonders in the plan of the Lord. In addition to its customary place in the programme at meetings and gatherings, it is proving a most powerful messenger of the Gospel, principally through the efforts of the famous Tabernacle choir of nearly 400 voices in Salt Lake City. The increased acclaim which the choir has won in the past few years is tribute to its late leader, Professor Anthony C. Lund, who passed away in his Salt Lake City home, June 11th. Professor Lund has led the choir since 1916, when he succeeded the late Evan Stephens. He was the son of Anthon H. Lund, a counsellor to President Joseph F. Smith in the First Presidency, and a brother of A. William Lund, former president of the British mission.

**T**HERE is no doubt that the choir has become one of the vital proselyting forces of the Church. Organized in 1870 by President Brigham Young, three years after the completion and dedication of the Tabernacle, the choir's influence and fame have grown with each succeeding performance, until its reputation today is international in scope. Travellers in Salt Lake City who heard its melodic performances at the accompaniment of the large Tabernacle organ carried its fame to the four corners of the globe. Several extended concert tours have also enhanced its prestige. In 1893 the choir visited the World's Fair in Chicago, winning an award in the choral contest there, following an itinerary which included appearances in a score of eastern cities in America and a concert in the White House before President William Howard Taft of the United States. Early in the twentieth century the group sang at the Seattle Exposition and in 1911 appeared before the National Irrigation Congress in New York.

At the invitation of the Ford Motor company, last September the choir gave morning and evening concerts in the Symphony Gardens at the Century of Progress Exposition in Chicago, and so popular were the performances that the Ford company invited the group to give a six-day concert, beginning July 19th, in the current California Pacific International Exposition at San Diego.

Twenty-three countries and 400 exhibits have contributed to make the Exposition one of the international highlights of the decade. Statistics show that 251,000 persons attended the fair during its first week (May 29th—June 4th), and 10,000,000, including President Franklin D. Roosevelt, are expected to visit it before it closes in November.

The choir renditions will be presented in the palatial Ford Bowl amphitheater (the acoustics of which were arranged by Brother Vern O. Knudsen of Hollywood stake High Council), which has a seating capacity of 3,000. Emulating its project at the Chicago fair, the Church has set up an attractive exhibit in the San Diego exposition, where missionaries explain the doctrines and history of the Church and distribute Gospel literature. During the first day of the Exposition a total of 4,500 persons visited the booth.

*(Continued on page 443)*

THURSDAY, JULY 11, 1935

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EDITORIAL

WHAT SHALL WE TEACH?

THOSE who read President Grant's opening address to the Annual Conference of the Church in April or his radio address to North America on May 12th must have been impressed by the simplicity and sincerity of these sermons. They are models of directness in Gospel teaching and should be used as such by all elders in their missionary labours. Listen to this:

"What the world needs today more than anything else is an implicit faith in God, our Father, and in Jesus Christ, His Son, as the Redeemer of the world. The message of the Church of Jesus Christ of Latter-day Saints to the world is that God lives, that Jesus Christ is His Son, and that they appeared to the boy Joseph Smith and promised him that he should be an instrument in the hands of the Lord in restoring the Gospel to the world." Thus spoke the President in the radio address. Then turning to Section 76 of the Doctrine and Covenants, which portrays a vision given to Joseph Smith and Sidney Rigdon, the President read, among others verses, 22-24 as follows:

"And now after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: that he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father.

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

No statements could be more direct, none more positive. They are so plain that he who runs may read. No interpreter is needed, no learned doctor of divinity to explain. Hence, to declare the message of Mormonism it is unnecessary to call to aid science, philosophy or metaphysics.

The learning of the world is good. To have it is a proud possession. It has come through the light of the spirit that radiates from the throne of God. But learned men were not the instruments chosen to re-establish the Gospel of Jesus Christ on earth in modern times. Men unacquainted with the learning of the world were called into service. Learned men could not be used because they were so set in their false ideas about God and His



relations to His children that their minds were not sensitive to the whisperings of the Spirit and to spiritual truths. Thus the Gospel message is best couched in plain language so that it may be understood by all, even the humblest, if only they are pure in heart and really desirous of knowing their relationship to our Father in heaven.

Simplicity, then, is a characteristic of the dress in which the Gospel message is conveyed to the world—a fact that all messengers should remember. What if doctors of divinity do ornament their sermons with fine rhetoric and learned excursions into the realms of philosophy? That is no reason why travelling elders should try to do likewise. We have come into the world to declare a plain message to be delivered after the manner of the simplicity with which the Master taught, not the involved language of the learned doctors who profess His name.

Our message needs no philosophical trappings, no ornaments of fine rhetoric, for it is clothed in the most priceless of all garments—the truth. In fact, our message is the truth. This will be recognized by those whose hearts are ready to receive it.

Our job is to learn the message and devote ourselves assiduously to the task of trying to find those prepared to accept it. In this work there is ample room for all the talents, abilities, and energies with which we are endowed. And if in faith and humility we give ourselves devotedly to it we shall find the work delightful and satisfying and free from any dull moments. On the contrary we shall continually meet up with interesting and challenging situations that will bring into play all the knowledge and wisdom we can command.

President Grant's radio address is a worthy model for all the travelling elders throughout the world. This writer believes that the more nearly the elders pattern their sermons after the model the more acceptable will they be to the Master. And we are pledged to serve the Master and declare Him to the world as He really is—a living, personal Redeemer who will uphold and sustain all who accept Him and keep His commandments. Let us do it as acceptably as possible.—JOSEPH F. MERRILL.

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## GREATER THAN WEALTH

ABOVE all earthly wealth is the love Jesus Christ has for us; money cannot buy it. No man is a true Christian who has not in his heart the same love, differing in degree only, for his fellow men, that the Saviour has for mankind. Tranquility of soul follows the mercy that is shown to the poor as Spring succeeds Winter. The divine gifts of repentance and forgiveness are not far from those who doeth kindness to the least of their brethren.—CHARLES A. CALLIS.

## GUIDEPOSTS FOR ACTION

*By M. Neff Smart*

**E**ACH week for nine months members of the Mutual Improvement Association of the British mission stood on their feet and repeated in concert the significant words, "By My Actions I Will Prove My Allegiance to the Church." Just how effective that "ceremony" was, and how well the words carried over into the actions of each individual was evidenced by the impression left at Kidderminster by the 400 Latter-day Saints who gathered there for the June conference. The conference at Kidderminster offered members of the Church the opportunity to show, by their actions in the homes of non-members, the significance of the slogan and what Mormonism really means.

Almost without exception came the reports from Kidderminster families that the conduct of the saints staying at their homes was unusual, both from the point of view of sincerity to ideals and of wholesome attitudes toward life. "Very nice people," "Exceptional people," "Delighted with them," "Come again," were the expressions most often voiced when the accommodations committee was settling the accounts. During the past eight weeks 30 copies of the Book of Mormon have been distributed by elders in Kidderminster. Most of the people receiving them are friends made at conference time.

The 1934-35 M. I. A. season closed with the opportunity to demonstrate the virtue and vitality of the 1934-35 slogan, and the response was indicative of the spirit which promises to not only swell the ranks of the M. I. A., but to make "We Stand For Spirituality and Happiness in the Home"—the 1935-36 slogan—an effective instrument in building Zion today by building happy Latter-day Saint homes.

Beginning in 1914 with "We stand for a Sacred Sabbath and a Weekly Half Holiday," the Mutual Improvement Association has for 21 years projected a slogan—sounded annually at the June conference—which has been selected after months of prayerful consideration and full discussion by the general boards. Always has the slogan represented the need of the hour for the youth of Zion, always has it been the rallying cry to concentrate M. I. A. effort, and always have members of the Mutual responded to the challenge of the slogan.

"By My Actions I Will Prove My Allegiance to the Church" has already been superseded by another inspired keynote, but the history and message of that slogan will and must linger in the minds of Latter-day Saints. We have been told that the growth of the Church in Great Britain is predicated upon our accepting the challenge of that slogan, and by showing by actions, as the saints did at Kidderminster, that the Gospel offers a fuller life.

"In the name of our God we will set up our banners" was expressed by the Israelites of old, and today, without leaving our standard of last year, but by supplementing it, we sound our new slogan: "We Stand for Spirituality and Happiness in the Home."

## THE MIGHT OF MUSIC

(Concluded from page 439)

But even more momentous than its public concerts in proselytizing power has been the choir's periodic radio broadcasts. Beginning in July, 1929, the choir has each week presented a programme over an international hookup. It is the oldest regular national broadcast in the annals of American radio, and it is estimated 5,000,000 listeners receive the Tabernacle programme each week.

Conceived by Earl J. Glade, managing director of station KSL in Salt Lake City and pioneer of commercial radio broadcasting in Western America, the broadcasts were originally delivered over the facilities of the National Broadcasting corporation, but in August of 1932 when KSL increased its volume and chose to join the Columbia Broadcasting system, the choir broadcasts were changed with it, although the NBC asked for permission to continue the feature. With the transfer, the broadcast was enlarged from a half-hour, week-day concert to a one-hour Sunday devotional presentation, produced and announced by Richard L. Evans, former associate editor of the *Millennial Star* and secretary of the European mission.

As inspiring as their music are the devoted lives of the members of the Tabernacle choir. All are volunteer singers, contributing their services gratuitously. Sacrifice finds a true expression in their labours.

The might of music, which shook down the walls of Jericho and announced to the world the birth of the Christ-child in Bethlehem, is truly breaking down barriers of prejudice and carrying before the world in this day the restored message of the Lord.—WENDELL J. ASHTON.

## NEWS OF THE CHURCH IN THE WORLD

**Illiteracy** in Utah is lower than in any other state in the United States, with the exception of Oregon, it was revealed in a recent study of population statistics by the Utah State planning board. Utah's percentage is 1.2 per cent, and Oregon's 1 per cent. Salt Lake City was next to the lowest among cities, with .6 per cent as compared to .5 per cent for Long Beach.

**Boulder City** Latter-day Saint choir sang several numbers at the recent unveiling ceremonies of a tablet in honour of the scores of workers who have lost their lives in the construction of the Boulder dam, one of the engineering wonders of the world. United States Senator Pat McCarran of Nevada officiated at the ceremonies.

**Lectures** and exhibits on the

American Indian and the Book of Mormon have been presented before clubs and societies in the vicinity of Kidderminster recently by Elders Ralph W. Hardy and J. Ridge Hicks. They gave their interesting programme of Indian legends, songs, talks and displays before the Kidderminster Toc H club, ex-servicemen's group, Monday, June 17th, and before the Kidderminster Regnal league, Monday, June 24th. Eighty saints and friends attended the programme in the Kidderminster branch chapel. The front hall was decorated with Red Indian pottery, basketry, blankets, implements, pictures and costume. Elders Hicks and Hardy, who plan to give the programmes throughout the British Isles, are assisted by Elders Eargle C. Harmsen and A. Park Smoot.

## IN THE FOOTSTEPS OF OUR FATHERS

*By Conway A. Ashton*

**S**TANDING in the City of Birmingham is the ancient church of St. Martin's parish. I loved the old church the moment I saw it, and immediately I wondered if my ancestors had ever known it.

Like St. Paul's of London, it has been underpinned against the traffic which pounds the streets around it. And I wondered if the weakening of the structure was not partly due to another

### Joy in Service

**T**HIS fascinating story by Elder Conway A. Ashton, mission genealogy supervisor, portrays the joy and education one receives in tracing a family pedigree.

Libraries throughout Great Britain stock genealogical records which are accessible to the public. Since 1837—the year the Gospel was first preached in this land—records of all births, marriages and deaths have been filed at Somerset House in London, governed by the registrar general of the national government.

Last year saints in the British mission gathered 2,376 names for vicarious work in the temples of the Church. At present there are 43 branch genealogical societies in the mission.

factor. They call it the "Bull Ring" in Birmingham. "This is where all the gamblers gather to have their few shillings taken off them," a policeman told me. Quacks and bookies did the taking. The babble reverberated against the church. I was sure that some of the scars were attributed to the Bull Ring. The church held up its head against the disrespect of the market wagons, the shouting hawkers, the smell of fish, and the litter of the busy world. Its tiny plot of grass and shrubs could not insulate it from the shouts of the sharpers.

I pondered, "Venerable Church! Why do not more people respect you—and God?"

It was quiet inside; the walls shut out the noise almost successfully. The beadle was sweeping the aisle. The benches were being dusted by the quick hands of a woman. Mr. W. E. Clinch was the pleasant beadle. He smiled kindly and swept the dust into a corner by a column to talk to me. "The registers? Surely. Come this way."

He showed me into a comfortable room with a desk and several chairs. Half a wall was taken by a safe with upper and lower sets of steel doors. When they swung open, I could see

five or six rows of thick books a foot and a half high and three or four inches thick. St. Martin's was a popular place for christenings, marriages and burials. Until 1822 it was the only church in Birmingham proper. Mr. Clinch told me that it was erected over the site of the first house ever built where the second largest city in England now stands. I saw the tomb and effigy, now badly scarred, of the man who built the house. The city took its name from the early Birmingham. In the presence of the tomb and my thoughts, I felt that after all it was true, a man is greater than the buildings of the cities he creates. Here was a

man with faith enough in himself—and I believe faith in God—to start a new habitation in the wilderness.

We returned to the registers. I explained my problem to Mr. Clinch. Our old family Bible gave the birth date of Edward Walton as May 18th, 1813, Birmingham. But Birmingham was a big place in 1813. In what parish did my people live? In St. Martin's? We'd see. Out came a leather bound volume of christening entries for 1813. We would expect the christening to take place just after the baby was born. He opened the book to May entries, and I watched eagerly to see what the book was like. The pages were of parchment; they felt waxy and stiff; they crackled when they were turned. Each page was divided by horizontal lines an inch apart and by six vertical lines. Mr. Clinch showed me that the third square from the left always gave the surname. They were written by hand in ink. It was easy to run down the pages and glance at each name. But none of them were Waltons. Mr. Clinch looked down one page while I looked down the opposite one. We passed May and my heart sank. No Edward Walton. But we kept on and then I noticed one name that stopped me automatically. The date was "6th," and at the top I saw, "December 1813—Ann daughter of Benjamin and Ann—Walton—Silver Street, Blacksmith." Waltons did live there! This person might be a relative of my Edward Walton. I took down the entry at Mr. Clinch's dictation. I found several other entries and carried on into 1814. The search was not successful; but I did know that Edward Walton did not belong to St. Martin's. I must search elsewhere. I made a note of the period we had covered in our search. I wrote it in ink on the back of my pedigree chart. I closed the book rather sadly. It went back into the steel cupboard.

**B**EFORE he closed the doors, Mr. Clinch brought out two treasures. One was a sixteenth century volume of manuscript in the original binding. Four hundred years old! It seemed incredible that it could still be preserved and in use. Mr. Clinch opened it. I clasped my hands behind me for fear of touching it. The script was Latin and not in the good order of the modern book. The stiff vellum outside was brown with age and with a glossy coat which might have been shellac. Mr. Clinch reverently closed the book and laid it away. Then he opened a narrow book in a new leather binding. Inside it was older than the other one. Half a century had gone over its pages. The script was hard to decipher. One clear entry read, "Johanis, filius Johannis and Maria Miles erat baptizat." But the date was indistinguishable without a magnifying glass. A wonderful record. I thought, "Are we not fortunate to have records still extant which tell us what used to be? When we seek genealogy, we thank our Father in Heaven that the early churchmen were moved upon to make records." I had not found what I sought, but I was not sorry I had come.

Mr. Clinch took me into a passageway, usually overlooked by visitors, and I saw a thirteenth century window. Its lustrous colours and intricate design could not be matched by the modern work in other windows of the building. Part of the original wall was visible. A mural painting had appeared there once, but it had turned to dust until only traces of the border were

left. Then I saw one of the greatest pieces of sculptured reredos in the world. A section depicted the righteous indignation of the Saviour striding through the temple. An evil-faced old man flees while he clutches his bag of money. He has knocked down a little girl who has just bought a pigeon; her mouth is partly opened in surprised pain. There is a light above the marble figures of this panel and the five other scenes from the life of Jesus. It is thrilling to catch the feeling of the piece.

Mr. Clinch bade me a kind goodbye and asked to be remembered to my mother, from whom he had received some letters before.

One who seeks his genealogy is wonderfully blessed of the Lord. Though he may not always find what he seeks, nevertheless he sees marvellous things, has new thoughts break upon him, and is uplifted.

## OF CURRENT INTEREST

**Training**—In describing Alfred P. Perry, English golf professional, after he had won the 1935 British Open championship, one of the most coveted laurels of golfdom, the *Daily Express* correspondent said: "He is propelled into the clubhouse bar, where he refuses about fifty drinks, and orders lemonade. . . . He says to me: ' . . . My only training has been to give up smoking cigarettes during the day and practise hard throughout the year.'" The same newspaper published this statement about Henry Cotton, following his victory in the same golf tournament last year: "To win this championship Henry Cotton has since those early days given up tea and coffee. He neither smoked nor drank. . . ."

**Health**—Safety and health come before speed, Ab Jenkins, Latter-day Saint racing champion who "holds more records than any man has ever held in the history of sports," said in a recent radio talk in Salt Lake City to Boy Scouts. "I do not use stimulants in any form," he said. Jenkins has never smoked or taken a drink in his life, and follows a training diet, eating little meat. Besides holding the world's record for 24 continuous hours of driving, he is a member of the National Safety Legion of Honour, having driven a million and a quarter miles without a single accident. This is the farthest any man has ever driven an automobile, so far as is known.

**Cigarettes**—A recent article in the *New Yorker* magazine said: "We are wondering what cigarette companies will do with the latest discovery about cigarettes: that they speed up the heart action of unborn babies when the mother smokes."

**Soccer**—A recent Renter press dispatch read: "A Belgrade football team wanted to win the local Soccer league championship. They tried to bribe the opposing team. Their opponents were incorruptible. The ambitious team asked the opposition to lunch with them before the match. The other team accepted. The hosts provided unlimited supplies of wine and beer, but drank none of it themselves. Their guests did. Result: 12 goals to 1 for the total abstainers."

**Abyssinia** — Germany's rearmament and Japan's activities in China have been pushed into the background in world affairs of late, and Ethiopia has become the cynosure of nations. Signor Mussolini, who has called up the entire 1913 class of Italian recruits (200,000 men), bringing his total army strength to approximately one million men, continues to despatch troops to East Africa, while European countries consider measures for averting an Italo-Ethiopian war. Collective economic action against the disputants is one of the proposed plans. Meanwhile Abyssinia is encountering difficulty in securing foreign munitions and arms.

## FROM THE MISSION FIELD

**Doings in the Districts: Birmingham**—Sister Bertha Collins of Birmingham was hostess at a recent Jubilee party, attended by several members and friends of the Sparkbrook branch. Games and refreshments were enjoyed during the evening.

**Bristol**—The Relief Society of the Bristol branch held its conference in the branch hall Sunday, June 16th, under the direction of President Gladys Millard. The programme included several talks by Relief Society members, and musical numbers.

**Hull**—Brother Lionel Dannatt was recently sustained as president of the Gainsborough branch to succeed Elder Theodore Lowther, who has been released to return to his home in America. Brother Joseph Mills temporarily acted in the capacity following the release of Elder Lowther. Brother Dannatt's counsellors will be named in the near future.

**Manchester**—Sister Emma Booth Johnson, who emigrated from the Oldham branch to Salt Lake City 36 years ago, sailed for her home in Oakland, California, Friday, June 21st, aboard the s.s. *American Importer* from Liverpool, following a six months' visit with friends and relatives in England. During her stay in Britain, Sister Johnson renewed many old acquaintances, traced genealogy and preached the Gospel message before congregations of other churches.

**Norwich**—As a preliminary to the annual Sunday School conference of the Lowestoft branch, Sunday, June 30th, a social was sponsored by officers of the auxiliary in the branch recreational hall Wednesday evening, June 26th. A programme presented by members of the Sunday School included recitations, retold stories and songs. Brothers Sidney Coleby, Frederick Walpole and Henry Daniels of the Sunday School superintendency planned the affair.

Conducted by President Albert Cole, Great Yarmouth branch conference was held in the branch hall Sunday, June 23rd. Supervising Elder Walter Jay Eldredge and Brother John F. Cook of the district presidency were the speakers at the evening meeting, the theme of which was "This Life and The Life Hereafter." Sunday School children contributed to the morning programme.

**Nottingham**—The Sunday School of the Hucknall branch sponsored a social attended by a large gathering of children in the branch hall recently. Following a delicious "tea," the time was turned over to games and races in Lichfield park.

**Sheffield**—Approximately 100 persons attended the recent coronation ceremonies of the Sheffield district Primaries in the Sheffield branch hall. Queens and their attendants came from Rawmarsh, Woodhouse and Sheffield branches, and were crowned by Supervising Elder Herbert T. Edgar in a setting of spring flowers, beautiful costumes and dancing and singing.

**London**—Verulamium, the ancient Roman city near St. Albans abbey, which was erected in memory of Alban, the Roman soldier who suffered death for embracing the Christian faith, was the scene of two recent rambles of St. Albans branch. On Monday, June 24th, the M. I. A. held a fathers' and sons' outing, including games, community singing and refreshments. On Tuesday, July 2nd, St. Albans and Watford branches combined for an evening picnic. Directed by Brother W. J. Jolliffe, St. Albans branch president, the social was attended by 43 persons.

**Leeds**—Gleaner Girls and M Men of the Leeds branch celebrated their annual Glean Day with a social of games, including softball and relays, in the Horsforth Hall park, Saturday, June 22nd. Following the sports, refreshments were served in the branch hall.

## I AM HERE

GOD, are you there?

Yes! I am here!  
 Gazing from My lofty sphere.  
 Oh Man, Proud Man,  
 Who boasts so loud of new found reason  
 And cries that humble prayer is treason  
 To his mastery of mind;  
 And asks whence has God gone and why forsaken  
 Humanity and left behind His own creation?

O Man, Proud Man,  
 I have not forsaken thee,  
 But thou, with ill-concealed and hateful vanity,  
 Strayed from under My guiding hand,  
 Forsook the path that I had planned,  
 Till I, weary of gross and vain,  
 Left thou to guide thyself.  
 To blindly grope and feel thy way  
 Until lost; and in humiliation  
 Bend to Me, and pray.

Man, with his feeble brain,  
 And boasting of his knowledge vain,  
 Would gather to himself omnipotence  
 O'er all the elements;  
 And he brands a superstition,  
 And, flaunting worship, in ambition  
 Childlike tries to understand  
 The laws, the worlds, that by My hand  
 Were created; and pausing not in his pretense  
 Of Reason, fails to reason thus:  
*My greatest glory is Intelligence!*

Oh Man, Proud Man,  
 Yes! I am here!  
 Building new worlds to aid My plan  
 Of giving immortality to man,  
 New worlds to give to those who understand  
 My words, and leave Me not, in every sense  
 Perfecting their intelligence.  
 Progressing through eternity,  
 Aspiring towards Man's destiny—  
 Godhood!

—ELDER EARGLE C. HARMSEN

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